

A
TESTIMONY
OF
ANTIQUITY:

Shewing

The Ancient Faith of the Church of *England*,
Touching the

SACRAMENT

Of the Body and Blood of the L O R D,

Here Publickly Preached,

And also received in the Saxons time,
above Seven Hundred years agoe.

Jeremiah 6.

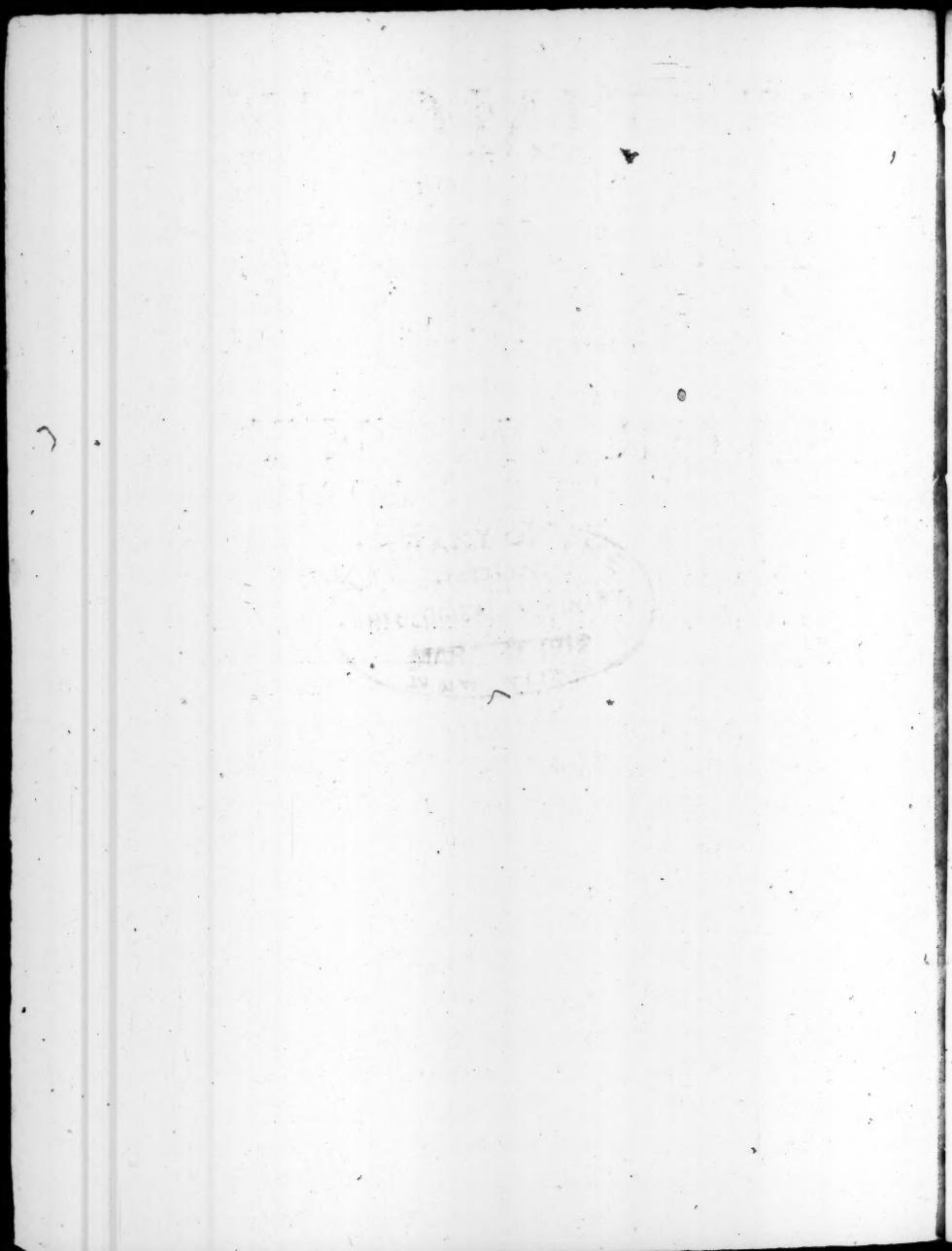
Go into the streets, and inquire for the old way: and if it be the good and right way, then go therein, that ye may find rest for your souls. But they say: we will not walk therein.



[Wm Lisle]

O X F O R D,

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The Preface to the Christian Reader.



REAT Contentions hath now been of long tyme
about the most comfortable Sacrament of the bo-
dy and blood of Christ our Saviour: In the Inqui-
sition and determination whereof, many be charg-
ed and condemned of Heresie, and reproved as
bringers up of new Doctrine, not known of old in the Church
before *Berengarius* time, who taught in France, in the daies when
William the Norman was by Conquest King of England, and *Hil-
debrand*, otherwise called *Gregorius* the Seventh, was Pope of
Rome. But that thou mayest know (good Christian Reader) how this is advouched more boldly then truly, in especial of some
certain men, which be more ready to maintain their old judg-
ment, then of humilitie to submit themselves unto a truth: here
is set forth unto thee a Testimony of very Ancient tyme, wherein
is plainly shewed what was the judgment of the Learned men in
this matter, in the daies of the Saxons before the Conquest. First
thou hast here a Sermon or Homelie, for the holy day of Easter,
written in the old English or Saxon speech, which doth of set
purpose, and at large, intreat of this Doctrine, and is found a-
mong many other Sermons in the same old speech, made for o-
ther Festival daies and Sondaies of the year, and used to be spo-
ken orderly according to those daies unto the people, as by the
books themselves it doth well appear. And of such Sermons be
yet many books to be seen, partly remaining in private mens
hands, and taken out from Monasteries at their dissolution: part-
ly yet reserved in the Libraries of Cathedral Churches, as of
Worcester, Hereford, and Exeter. From which places diverse of
these books have been delivered into the hands of the most Re-
verend Father, *Matthew* Arch-bishop of Canterbury, by whose
diligent search for such writings of History and other Monuments
of Antiquitie, as might reveal unto us what hath been the state

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of our Church in England from time to time, these things that be here made known unto thee do come to light. Howbeit the Sermons were not first written in the old Saxon tongue: but were Translated into it, as it should appear, from the Latine. For about the end of a Saxon book of LX Sermons, (which hath about the middest of it this Sermon against the bodily presence) be added these words of the Translator, writ in Saxon, and thus Englished. *We let pass many good Gospels which he that list may Translate. For we dare not enlarge this book much further, least it be over great, and so cause to men lothsoness through his bigness.* And in another book containing some of the Saxon Sermons it is also thus written in Latine. *In hoo codicillo continentur duodecim Sermones Anglice, quos accepimus de libris quos Alfricus Abbas Anglie translatuit.* In this book be comprised 12 Sermons which we have taken out of the books that *Alfrick* Abbot Translated into English. In which words truly there is also declared who was the Translator, to wit, one *Alfrick*. And so he doth confess of himself in the Preface of his Saxon Grammer, where he doth moreover give us to understand the number of the Sermons that he Translated thus. His words be in Saxon, and thus in English. *I Alfrick was desirous to turn into our English tongue from the art of Letters called Grammer this little book, after that I had Translated the Two books, in Fourscore Sermons.* But howsoever it be now manifest enough by this above declared, how that these Sermons were Translated: I think notwithstanding, that there will hardly be found of them any Latine books being (I fear me) utterly perished and made out of the way since the Conquest, by some which could not well brooke this Doctrine. And that such hath been the dealing of some partial Readers, may partly hereof appear. There is yet a very Ancient book of Canons of Worcester Library, and is for the most part all in Latine, but yet intermingled in certain places, even three or four leaves together, with the old Saxon tongue: and one place of this book handleth this matter of the Sacrament: but a few lines wherein did consist the chief point of the Controversie, be raised out by some Reader: yet consider how the corruption of him whosoever he was, is bewrayed. This part of the Latine book was taken

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taken out of two Epistles of *Ælfricks* before named , and were written of him as well in the Saxon tongue, as the Latine. The Saxon Epistles be yet wholly to be had in the Librarie of the same Church, in a book written all in Saxon, and is Intituled A Book of Canons, and Shrift book. But in the Church of Exeter, these Epistles be seen both in the Saxon tongue, and also in the Latine. By the which it shall be easie for any to restore again , not only the sense of the place rased in Worcester book, but also the very same Latine words. And the words of these two Epistles, so much as concern the Sacramental bread and wine, we here set immediately after the Sermon : First in English, then the words of the second, in English and Latine : delivering them most faithfully as they are to be seen in the books from whence they are taken. And as touching the Saxon writings they be set out in such form of Letters, and dark speech, as was then used , when they were written : Translated also for our better understanding, into our common and usual English speech. But now it remaineth we do make known who this *Ælfrick* was, whom we here speak of, in what age he lived, and in what estimation. He was truly brought up in the Schools of *Æthelwolde* Bishop of Winchester, *Æthelwolde* I mean the Elder, and great Saint of Winchester Church : So Canonized because in the daies of *Edgar* King of England , he conspired with *Dunstan* Arch-bishop of Canterbury , and *Oswalde* Bishop of Worcester, to expel out of the Cathedral Churches, throughout all England the Married Priests, which then were in those Churches the old dwellers, as writeth *Renulphus Cestrensis* in his *Pollitionicon*, and to set up of new the Religion , or rather Superstition & Hipocrisie of Monks, after that the same had been a long time , by the just judgment of God , utterly abolished, the Danes spoiling them, and cruelly burning them in their houses , as is at large and plentifully confessed in the Historie of their own Churches. For this new rearing up of Monks, *Æthelwolde* is called in most Histories, *Pater Monachorum*, the Father of Monks. Under this *Æthelwolde* was *Ælfrick* traded up in learning, as he witnesseth of himself in the Latine Preface of his Saxon Grammer, where speaking of his interpreting Latine

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tine words he writeth thus. *Scio multis modis verba posse interpretari, sed ego simplicem interpretationem sequor fastidium vitandi causa. Si alicui tamen displicerit nostra interpretatio, dicat quomodo vult. Nos contenti sumus sicut didicimus in Scholis venerabilis praeulis Æthelwoldi qui multos ad bonum imbuuit.* I know that words may be expounded divers waies, but for to avoid lothsome-
ness I do follow the plain Interpretation. Which if any shall mis-
like he may do as he thinketh best: but we are content to speak,
as we have learned in the Schools of the most worthy Bishop *Æ-
thelwolde*, who hath been a good Instructor to many, or who hath
brought up many to good. This he writeth of himself. So up-
on this his education in the Schools of *Æthelwolde* he became af-
terward to be an earnest lover and a great fitter forwards of
Monkery, and therefore no less busie writer and speaker against
the Matrimony of Priests in histime. For which respect he was
afterward so regarded, that he was made by *Oswalde* Bishop of
Worcester (as reporteth *John Capgrave*) the First Abbot of St.
Albons newly restored, and replenished with Monks, and also
made Abbot of Malmesbury by King *Edgar*, (as reporteth *William
of Malmesbury*) in the life of *Ældeinus*. And truly he call-
eth himself Abbot in diverse of his Epistles, although he never
named of what place, as in that he writeth *Egneshamensibus fra-
tribus de consuetudine Monachorum.* To the Monks of Egnesham,
of the order and manner of Monks, and in this he writeth to
Wulftane Arch-bishop of York, and in another against Priests
Matrimony sent to one *Sigeforth*, with whom was an Anker abide-
ing, which defended the Marriage of Priests, affirming it to be
lawful. The Epistle is in the Saxon tongue, and in our English
thus, *Ælfrick Abbot doth send friendly salutation to Sigeforth.
It is told me that I teach otherwise in my English writings, then doth
thy Anker teach, which is at home with thee. For he saith plainly,
that it is a lawfull thing for a Priest to Marry, and my writings doth
speak against this, &c.* Thus as well in his own Epistles, as in
all other books of Sermons in the Saxon tongue, that I have seen
I find him alwaies called Abbot, and only so called. Howbeit,
John Capgrave who gathered together into one Volume the lives
of English Saints writeth in the life of *Oswalde*, that *Ælfrick*
laſt

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last of all advanced to the Arch-Bishops See of Canterbury. In aliis inquit *Anglia partibus insignes Ecclesias ob prefixam causam Clericis evacuavit, & eas viris monastica institutionis sublimavit: quorum haec nomina sunt. Ecclesia S. Albani, S. Ætheldredæ Virginis in Eli, & ea quæ apud Beamfledam constituta honorabilis habebatur. Instituit enim in Ecclesia S. Albani Ælfricum Abbatem, qui ad Archiepiscopatum Cantuarieensem postea sublimatus fuit.* In other parts of England Oswald avoided out of the most notable Churches the Clarks, and advanced the same places with men of the order of Monks, whose names be these: S. Albons, The Church of the Virgin S. Ætheldredæ in Ely, and that which is at Beamfleot reputed very famous. He did appoint Abbot in S. Albons Ælfric, who was afterwards promoted to the Arch-bishoprick of Canterbury. Truly this Ælfric we here speak of, was equal in time to * Ælfric, Arch-bishop of Canterbury, as may certainly appear to him that will consider, when *Wulftane* Arch-bishop of York, and *Wulfsine* Bishop of Scyrburn lived, unto whom Ælfric writeth the Saxon Epistles, from which the words concerning the Sacrament hereafter following be taken. And the certainty of this consideration, may well be had out of *William Malmesbury De Pontificibus*, and out of the Subscriptions of Bishops, to the Grants, Letters-Patents, and Charters of Æthelredæ who raigned King of England at this time. Howbeit whether this Ælfric, and Ælfric Arch-bishop of Canterbury was but one and the same man, I leave it to other mens judgment further to consider: for that writing here to *Wulftane*, he nameth himselfe but Abbot, and yet Ælfric Arch-bishop of Canterbury, was promoted to that his Arch-bishop Stoole six yeres before that *Wulftane* was wade Arch-bishop of York, as is declared most manifestly in the Histories of *Symeon of Durham*, *Roger Hoveden*, The Histories of *Rochester*, *Flores Historiarum*, *Thomas Stubbs* in his History of the Arch-bishops of York, and in all other most Ancient Histories, as well written in the old Saxon tongue, as in Latine: Moreover in many Deeds and Writings of Gifts, made by King Æthelredæ, when Ælfric subscribeth as Arch-bishop of Canterbury, then in them is one *Aldolphus, Wulftanes predecessor*, named Arch-bishop of York, and *Wulftane*

Who did put
out secular
Priests out of
the Church of
Canterbury,
as the story of
that house
sheweth.

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flane himself subscribeth but as an inferiour Bishop. But be it, that this *Ælfrick* was onely Abbot, and not Arch-bishop of Canterbury, yet this is also most true, that beside the praise of great Learning, and of being a most eloquent interpreter (for which *William* of Malmesbury doth greatly commend him) he was also of such credit and estimation, to the liking of that age in which he lived, that all his Writings, and chiefly these his Epistles, were then thought to contain sound doctrine: and the Bishops themselves did judge them full of right good Counsel, Preceptes, and Rules to govern thereby their Clergy: and therefore did most earnestly request to have these Epistles sent unto them, as do well appear by Two short Latine Epistles, set befofe the Saxon Epistles, whereof the one is sent to *Wulfsine* Bishop of Scyrburne, the other to *Wulflane* Arch-bishop of York. And after this also Bishops of other Churches among other Canons that they collected out of general and particular Councils, out of the Books of *Gildas*, out of the Penitentials of *Theodorus* Arch-bishop of Canterbury, out of the Extracts of *Egberhtus* the Fourth Arch-bishop of York from *Paulinus*: out of the Epistles of, *Alcuinus* teacher to *Charles* the great, and to conclude, out of the Writings of the Fathers of the Primitive Church: among other Canons I say, they collected together for the better ordering of their Churches, they do place among them also these Two Epistles of *Ælfrick*, as is to be seen in Two books of Canons of Worcester Library: whereof the one is all in the Old Saxon Tongue, and there these Epistles of *Ælfrick* be in the same Tongue: the other is for the most part all in Latine, and is intituled *Admonitio spiritualis doctrine*, where these Epistles be in the Latine Tongue, and be joyned together for an Exhortation to be made of the Bishop to his Clergy. There is also a like book of Canons of Exeter Church, where these two Epistles in Latine be appointed instead of two Sermons to be Preached, *Ad Clericos & Presbyters*, to the Clerks and Priests, and the Epistles be also in the same book in the Saxon Tongue. And this book was given to Saint Peters Church in Exeter by *Leofrick* the first and most famous Bishop of that Church, as in his own Record and Grant of

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of all such Lands, Books, and other Things he gave unto the Church, expressed in the Saxon Tongue, but in English thus:

Here is shewed in this Book or Charter, what *Leofrike* Bishop hath given unto St. Peter's Minster at Exeter, where his Bishops Seat is; that is, That he hath got in again, through God's help, whatsoever was taken out, &c. First, shewing what Lands of such as was taken from the Church he recovered again, partly by his earnest complaint and suit made for the same, partly by his giving of rewards. Next, making also report what Lands, with other Treasure of his own, he gave of new to the place. He cometh at last to the rehearsal of his Books, whereof the last here named is a Canon-book in Latine, and a Shrift-book in English, is the Book we speak of, and hath in it the Latine and Saxon Epistles of *Ælfric*. Thus as this Book of Exeter Church hath this good evidence by which it is shewed, that *Leofrike* was the giver thereof; even so the Book of Canons of Worcester Church, written all in Saxon, hath in it most certain testimony that the Writer thereof was the publick Scribe of the Church, whose name was *Wulfgeat*. For thus is it recorded therein, even with the same hand of the Scribe wherein all the Book is written. In English thus; *Wulfgeat the Scribe of Worcester Church did write me. Pray I beseech you for his transgressions the Creator of the world. And God grant that he be alwaies happy that writ me.* The other Book of Canons of Worcester Library, which I have said is for the more part in Latine, and is intituled *Admonitio spiritualis doctrine*, is written in so old an hand as is that of Exeter Church, and seemes to be possest of *Wulflane*, who was Bishop of Worcester in the daies of *William* the Conqueror. And that he should be the possestor of this Book, I do thus affirm: when in his daies *Laifrank* made first this Law of Priests, in the Councel he held at Winchelster, in the year of our Lord 1076. *Decretum est, ut nullus Canonicus uxorem habeat: Sacerdotum vero in Castellis, vel in vicis habitantium habentes uxores non cogantur, ut dimittant: non habentes interdicantur, ut habeant. Et deinceps caveant Episcopi, ut Sacerdotes, vel Diacones non presumant ordinare, nisi prius profecti ut uxores non habeant.* That is, It is decreed that no Canon have a Wife. But of Priests, such as have Wives, dwel-

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ling in Castles and Villages, let them not be compelled to put away their Wives: but such Priests as have no Wives, forbid them to have. And let Bishops take heed that they presume not to ordain Priests or Deacons, unless they do first profess to have no Wives. Now albeit this and many other Councils held from time to time, by the space more then of an hundred years after this did little avail, but that the Priests did both marry, and still kept their Wives, because as writeth *Gerardus* Arch-bishop of York to *Anselm*, *Cum ad ordines aliquos invito, dura cervice restringuntur ne in ordinando castitatem proficiantur.* When I call any to Orders, they resist with a stiff neck, that they do not in taking Order profess Chastity. Or as is reported in the Saxon story of Peterborough Church, speaking of the Councils of *Anselm*, of *John* of Cremona, and of *William* Arch-bishop of Canterbury, *All these Decrees availed nothing, they all kept their Wives still by the Kings leave as they did before.* Yet it came to pass upon this Decree of *Lanfrank*, that the form of words wherein the Priests should vow Chastity, was now first put into some Bishops' Pontifical. *Ego frater N. promitto Deo, omnibusq; Sanctis ejus castitatem corporis mei secundum Canorum decreta, & secundum ordinem mihi imponendum servare domino praesule N. presente.* And as the words were thus put into some Pontifical in a general speaking, as the manner is; so in the beginning of this Book we here speak of, wherein be *Ælfric's Epistles*, are the self-same words of profession, written in the same old hand, as is the rest of the Book; and addeth also there the special name of *Wulflane* Bishop (who was present at this Council of *Lanfrank*, and unto whom it did first appertain to exact of Priests in the Diocese of Worcester this profession.) The words be these: *Ego frater N. promitto Deo, omnibusq; Sanctis ejus castitatem corporis mei secundum Canorum decreta, & secundum ordinem mihi imponendum domino praesule Wulflano presente.* I brother *N.* do promise to God and all his Saints chastity of my body, according to the Decrees of Canons, and according to the order to be put upon me before *Wulflane* Bishop. By this I do affirm, that this Book did belong to *Wulflane* Bishop of Worcester; and so by him was afterward given to the Library of that Church, where it now remaineth. Wherefore

* No such demand of this profession in any English pontifical before this time.

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fore of this now declared: First, touching the Sermon spoken of in the beginning, whereof (as of many other contained in two Books) *Ælfrick* was but the Translator, and therefore were Books of Sermons before his time. Next, touching the publick receiving of the Epistles of *Ælfrick*, wherein (I say) is denied the Bodily Presence; and also by the inferring afterward of these Epistles by Bishops into their Books of Canons, in stead of Exhortations to be used unto their Clergy, it is not hard to know not only so much what *Ælfrick's* judgment was in this controversie, but also that more is, what was the common received Doctrine herein of the Church of England, as well when *Ælfrick* himself lived, as before his time, and also after his time, even from him to the Conquest. But what was the condition and state of the Church when *Ælfrick* himself lived? In deed to confess the truth, it was in divers points of Religion full of blindnes and ignorance; full of childish servitude to Ceremonies, as it was long before and after; and too much given to the love of Monks, which now at this time unmeasurably took root, and grew excessively. But yet to speak what the Adversaries of the Truth have judged of this time, it is most certain, that there is no Age of the Church of England which they have more reverenced, and thought more holy than this. For of what Age have they Canonized unto us more Saints, and to their liking more notable? First *Odo* Arch-bishop of Canterbury, who died in the beginning of King *Edgar's* Reign. Then King *Edgar* himself, by whom *Ælfrick* was made Abbot of Malmesbury. Then *Edward* called the Martyr, King *Edgar's* Bastard-Son. Then *Editha*, King *Edgar's* Bastard-Daughter. Also *Dunstan* Arch-bishop of Canterbury, of whom *Ælfrick* was greatly esteemed. *Æthelwold* Bishop of Winchester, under whom *Ælfrick* had his first bringing up. *Oswald* Bishop of Worcester, and after Arch-bishop of York, who made *Ælfrick* Abbot of St. Albans. *Wulf-
fus* Bishop of Scyrburn, unto whom *Ælfrick* writeth the first of the Epistles we here speak of. *Efleda* a Nun of Romesey, and *Wulhilda* Abbess of Barking, lived in the daies of King *Edgar*. And last of all *Wulfritha*, King *Edgar's* Concubine. All these, I say, with some other more, be Canonized for Saints of this

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this Age in which *Ælfric* himself lived in great fame and credit. Also *Leofric* and *Wulfsine*, whom we have shewed to have been the givers of those Canon-books, wherein be seen *Ælfric's* Epistles, be reverenced for most holy Men, and Saints of their Churches. And these two lived Bishops in the coming in of the Conqueror. Thus do some men now-a-dies, not only dissent in doctrine from their own Church, but also from that Age of their Church which they have thought most holy, and judged a most excellent pattern to be followed. Wherefore what may we now think of that great consent whereof the Romanists have long made vaunt, to wit, Their Doctrine to have continued many hundred years, as it were linked together with a continual chain, whereof hath been no breach at any time? Truly this their so great affirmation hath uttered unto us no truth, as (good Christian Reader) thou mayest well judge by duly weighing of this which hath been spoken, and by the reading also of that which here followeth, whereunto I now leave thee.

Trusting that after thou hast well weighed this matter of such manner of the being of Christ's Body in the Sacrament, as sheweth this Testimony, no untruth or dishonour shall need to be attributed to Christ's loving words pronounced at his last Supper among his Apostles; no derogation to his most Sacred Institution; no diminishing of any comfort to Christian mens souls in the use of his reverend Sacrament: but all things to stand right up, most agreeably both to the verity of Christ's infallible words, and to the right nature, congruence, and efficacies of so holy a Sacrament; and finally most comfortable to the conscience of man, for his spiritual uniting and incorporation with Christ's blessed Body and Blood to immortality, and for the sure Gage of his Resurrection. *Amen.*

A

SERMON

Of the PASCHAL LAMB,

And of the Sacramental body and
blood of CHRIST our Saviour.

Written in the old Saxon tongue before the Conquest, and appointed in the Reign of the Saxons to be spoken to the people at Easter, before they should receive the Communion.

ME N beloved, it hath been often said unto you about our Saviours Resurrection, how he on this present day after his suffering, mightily rose from death. Now will we open unto you, through Gods grace, of the holy housell, which ye should now go unto, and instruct your understanding about this mystery, both after the old Covenant, and also after the new, that no doubting may trouble you about this lively food. The Almighty God bad Moses his Captain in the land of Agypt, to command B the

B ³ the

the people of Israel for to take for every family a Lamb of one year old, the night they departed out of the country to the land of promise, and to offer that Lamb to God, and after to cut it, and to make the sign of the Cross, with the Lambs blood, upon the side posts, and the upper posts of their door, and afterward to eat the Lambs flesh rosted, and unleavened bread with wild lettuce. God saith unto Moses, Eat of the Lamb nothing raw, or sodden in water, but rosted with fire. Eate the head, the feet, and the inwards, and let nothing of it be left until the morning: if any thing thereof remain, that shall you burn with fire Eat it in this wise. Gird your loins, and doe your shoes on your feet, have you staves in your hands, and eat it in hast. This time is the Lords Passover. And then was slain on that night in every house throughout Pharoahs raign, the first born child: and Gods people of Israel were delivered from that suddain death through the Lambs offering, and his bloods marking. Then said God unto Moses. Keep this day in your remembrance, and hold it a great feast in your kindreds

reds with a perpetual observation, and eat unleavened bread alwaies seven daies at this feast. After this deed, God led the people of Israel over the red sea, with dry foot, and drowned therein Pharaoh, and all his army Exod. 14: together, with their possessions, and fed afterward the Israelites forty years with heavenly food, and gave them water out of the hard rock, until they came to the promised Exod. 17: land.

Part of this Story we have treated of in another place, part we shall now declare, (to wit) that which belongeth to the holy houself. Christian men may not now keep that old law bodily, but it behoveth them to know, what it ghostly signifieth. That innocent Lamb which the old Israelites did then kill, had signification after ghostly understanding of Christs suffering, who unguilty shed his holy blood for our Redemption. Hereof sing Gods servants at every Mass. Agnus dei qui tollis peccata mundi, miserere nobis. That is in our speech, Thou Lamb of God that takest away the sins of the world, have mercy upon us.

Those Israelites were delivered from that suddain death, and from Pharaobs bondage by the Lambs offering, which signified Christs suffering: through which we be delivered from everlasting death, and from the Devils cruel reign, if we rightly believe in the true Redeemer of the whole world, Christ the Saviour. That Lamb was offered in the evening, and our Saviour suffered in the sixt age of this world. This age of this corruptible world is reckoned unto the evening. They marked with the Lambs blood upon the doors and the upper posts * Tau, that is the sign of the Cross, and were so defended from the Angel that killed the Ægyptians first born child.

And we * ought to mark our foreheads, and our bodies with the token of Christs rood, that we may be also delivered from destruction, when we shall be marked both on forehead, and also in heart with the blood of our Lords suffering. Those Israelites eat the Lambs flesh at their Easter time, when they were delivered, and we receive ghostly, Christs body, and drink his blood, when we receive with true belief that holy hostell. That time they kept with them

Mat. 27.

Mar. 15.

Luke 24.

* No such sign commanded by God in that place of Scripture, but it was the blood that God did look upon.

Exod. 12.

* Understand this as that of S. Paul, Ephes. 2. Christ reconciled both to God in one body through his Cross.

them at Easter seven daies with great worship, when they were delivered from Pharaoh, and went from that land. So also Christian men keep Christs resurrection at the time of Easter these seven daies, because through his suffering and rising we be delivered, and be made clean by going to this holy houself, as Christ saith in his Gospel. Verily, verily, I say unto you, ye have no life in you except ye eat my flesh, and drink my bloud. He that eateth my flesh, and drinketh my blood, abideth in me, and I in him, and hath that everlasting life: and I shall raise him up at the last day. I am the lively bread, that came down from heaven, not so as your forefathers eat that heavenly bread in the wilderness, and afterward died. He that eateth this bread, he liveth for ever. He blessed bread before his suffering, and divided it to his Disciples, thus saying. Eat this bread, it is my body, and do this in my remembrance. Also he blessed wine in one cup and said. Drink ye all of this. This is my blood that is shed for many, in forgiveness of sins. The Apostles did as Christ commanded, that is, they blessed

John 6.1

Matth. 26.

Luke 22.

Mark 14.

blessed bread and wine to housell again after-
ward in his remembrance. Even so also their
successors and all Priests by Christ's command-
ment do bless bread and wine to housell in his
name with the Apostolick blessing. Now some

* This was men have often * searched and do yet often
now inque- search, how bread that is gathered of corn,
ssion, and so before and through fires heat baked, may be turned
Beringarum to Christ's body, and how wine that is pressed
time.

out of many grapes, is turned through one
blessing to the Lord's blood. Now say we to
such men, That some things be spoken of Christ
A necessary by * signification, some thing by thing certain.
distinction. True thing is and certain, that Christ was
born of a Maid, and suffered death of his
own accord, and was buried, and on this day
rose from death. He is said bread by signifi-
cation, and a Lamb, and a Lyon, and some where
otherwise. He is called Bread, because he is
our life and Angels life. He is said to be a
Lamb for his innocence. A Lyon for strength
wherewith he overcame the strong Devil. But
Christ is not so notwithstanding after true
nature neither Bread, nor a Lamb, nor a Lyon.
Why is then the holy housell, called Christ's
body,

body, or his blood, if it be not truely that it is called? Truely the bread and wine which by the Mass of the Priest is hallowed, shew one thing without to humane understanding, and an other thing they call within to believing minds. Without they be seen bread and wine both in figure and in tast: and they be truely after their hallowing Christ's body and his blood through ghostly mystery. An heathen child is christened, yet he altereth not his shape without, though he be changed within. He is brought to the font-stone sinful through Adams disobedience. Howbeit he is washed from all sin within, though he bath not changed his shape without. * Even so the holy Font was in shape to other waters, and is subject to corruption, but the holy ghosts might cometh to the corruptible water, through the Priests blessing, and it may after wash the body and soul from all sin, through ghostly might. Behold now we see two things in this one creature. After true nature that water is corruptible water, and after ghostlie mystery, bath hollowing might. So also if we behold that

* The wa-
ter in Bap-
tisme, and
bread and
wine in the
Lords sup-
per, com-
pared

holy

holy housell after bodily understanding, then see we that it is a creature corruptible and mutable: if we acknowledge therein ghostly might, then understand we that life is therein, and that it giveth immortality to them that eat it with belief. Much is betwixt the invisible might of the holy housell, and the visible shape of his proper nature. It is * naturally corruptible bread, and corruptible wine: and is by might of Gods word truly Christ's body, and his blood: not so notwithstanding bodily, but ghostly. Much is

* No Tran-
substantia-
tion.

Differen-
ces betwixt
Christ's na-
tural body, truly that Christ suffered in, was born of the
and the Sa-
crament
thereof. with flesh of Mary, with blood, and with bone,
with skin, and with sinewes, in humane limbs,

* L. Diffe-
rence.

* Not the
body that
suffered is
in the hou-
sell.

with a reasonable soul living: and his ghost-
ly body, which we call the housell, is ga-
thered of many cornes: without blood, and
bone, without limb, without soul: and there-
fore nothing is to be understood therein bodi-
ly, but all is ghostly to be understood. What-
soever is in that housell, which giveth sub-
stance of life, that is of the ghostly might,
and

and invisible doing. Therefore is that holy housell called a mysterie, because there is one thing in it seen, & an other thing understanded. That which is there ^{2. Differ-} * seen, bath bodilie shape : and that we do there understand, bath ghostlie might. Certainly Christ's bodie which suffered death and rose from death, never ^{3. Differ-} dieth henceforth : but is Eternal, and unpassible. That housell is Temporal, not Eternall. ^{4. Differ-} * Corruptible, and dealed into sundry parts.

Chewed between the teeth, and sent into the belly: howbeit nevertheless after ghostly might, it is all in every part. Many receive ^{Math. 15.} that holy bodie : and yet notwithstanding, it is so all in every part after ghostly mysterie. Though some chew less deal, yet is there no more might notwithstanding in the more part, then in the less : because it is whole in all men after the invisible might. This mysterie is a ^{5. Differ-} * pledg and a figure : Christ's bodie is truth it self. This pledge we do keep ^{rence.} mysticallie, untill we be come to the truth it self: and then is this pledg ended. Truly it is so as we before have said Christ's body, and his blood : not bodilie, but ghostlie. And

ye should not search how it is done, but hold it in your belief that it is so done. We read in an other book called *Vita patrum*, that two Monkes desired of God some demonstration touching the holy housell, and after infarfed, placed here upon no occasion, their request, as they stood to hear Mass, they saw a child lying on the altar, where the Priest said Mass, and Gods Angel stood with a sword, and abode looking untill the Priest brake the bousel. Then the Angel divided that child upon the dish, and shed his blood into the Chalice. But when they did go to the housel, then was it turned to bread and wine, and they did eat it, giving God thanks for that shewing. Also S. Gregory desired of Christ, that he would shew to a certain woman doubting about his mysterie some great affirmation. She went to housell with doubting mind, and Gregory forthwith obtained of God, that to them both was shewed that part of the housel which the woman should receive, as if there lay in a dish a joyn of a finger all bebloode: and so the womans doubting was then forthwith healed. But now hear the Apostles words about this mystery.

Paul

Paul the Apostle speaketh of the old Israelites thus writing in his Epistle to faithful men. All our fore-fathers were baptised in the cloud, & in the sea, and all they eat the same ghostlie meat, and drank the same ghostly drink. They drank truly of the Stone that followed them, and that Stone was Christ. *Neither was that*

1. Cor. 10.

** Stone then from which the water ran bodily Christ, but it signified Christ, that calleth thus to all believing and Faithful men, Whosoever thirsteth let him come to me, and drink.*

And from his bowels floweth lively water. John. 4.

This he said of the Holy Ghost, whom he receiveth which believeth on him. *The Apo-*

1. Cor. 10.

stle Paul saith That the Israelites did eat the same ghostly meat, and drink the same

Exod. 17.

ghostly drink ; because that heavenly meat that fed them forty years, and that water which from the Stone did flow, had signification of christs body, and his blood, that now be offered daily in Gods church. It was the same which we now offer; not bodily, but

Mat. 26.

ghostly. We said unto you ere while, that Christ hallowed bread and wine to house before his suffering, and said, This is my bo-

Luke. 22.

Mark. 14.

C 2 dy,

* Now we eat that body which was eaten before he was born by the faithful. dy, and my blood. Yet he had not then suffered, but so notwithstanding he * turned through invisible might that bread to his own body, and that wine to his blood, as he before did in the wilderness before that he was born to men, when he * turned that heavenly meat

* See a to his flesh, and the flowing water from that transubstantiation. Stone to his own blood. Very many eat of

* Manna.

John. 6.

dy, and my blood. Yet he had not then suffered, but so notwithstanding he * turned through invisible might that bread to his own body, and that wine to his blood, as he before did in the wilderness before that he was born to men, when he * turned that heavenly meat to his flesh, and the flowing water from that Stone to his own blood. Very many eat of that * heavenly meat in the wilderness, and drank that ghostly drink, and were never the less dead, as christ said. And christ ment not that death which none can escape; but that everlasting death, which some of that folk deserved for their unbelief. Moses and Aaron, and many other of that people which pleased God, eat that heavenly bread, and they dyed not that everlasting death, thongh they dyed the common death. They saw that the heavenly meat was visible, and corruptible, and they ghostly understood by that visible thing, and ghostly received it. The Saviour saith: He that eated my flesh, and drinke my blood, hath everlasting life. And he had them not eat that body wherewith he was enclosed, nor that blood to drink which he

John, 6.

he shed for us; * but he went with those words
 that holy houſel, whiche ghostly is his body,
 and his bloud, and he that tasteth it with be-
 lieving heart, hath that eternal life. In the
 old law faithful men offered unto God divers
 Sacrifices, that had * signification of Christs
 body, which for our sins he himself to his hea-
 venly Father hath * ſince offered to ſacrifice.
 Certainly this houſel which we do now hallow
 at Gods Altar is * remembrance of Christs bo-
 dy which he offered for us, and of his bloud
 which he ſhed for us. So he himself com-
 manded, Do this in my remembrance. Once
 ſuffered Christ by himself, but yet nevertheless
 his ſuffering is daily renewed at the Maſſ
 through mysterie of the holy houſel. There-
 fore that holy Maſſ is profitable both to the
 living, and to the * dead: as it hath been
 often declared. We ought also to conſider di-
 gently how that this holy houſel is both Christs
 body, and the body of all faithful men, after
 ghostly mysterie, as the wise Augustine faſh
 of it. If ye will understand of Christs boſie,
 hear the Apostle Paul thus ſpeaking. Yet truly
 be Christs body and his members. Now is

* What bo-
 dy do the
 faithful
 now eat.

* A signifi-
 cation be-
 fore Christ.

* A Sacri-
 fice in
 Christs
 time.

* A Re-
 membrance
 after Christ
 Math. 26.

Hebr. 10.

* This do-
 ctrine with
 praying to
 Images, &c
 to the dead
 bodies of
 men at
 their tombs
 took his be-
 ginning of
 the avarice
 of Monks
 unto whom
 it was gain-
 ful.

* The hou-
 ſel is also
 the body of
 all faithful
 men.

your

your mysterie set on Gods Table, and ye receive your mysterie, which mysterie ye your selves be. Be that which ye see on the Altar, and receive that which ye your selves be. Again the Apostle Paul saith by it: We many be one bread, and one body. Understand now and rejoice, Many be one bread, and one body in Christ. He is our head, and we be his limbs. And the bread is not of one corn, but of many. Nor the wine of one grape, but of many. So also we all should have one unity in our Lord, as it is written of the faithful Army, how that they were in so great an unitie, as though all of them were one soul, and one heart. Christ hallowed on his Table the mysterie of our peace, and of our unitie: he which receiveth that mysterie of unitie, and keepeth not the bond of true peace, he receiveth no mysterie for himself, but a witness against himself. It is very good for Christian men, that they go often to houſel, if thy bring with them to the Altar unguiltiness, and innocencie of heart. To an evil man it turneth to no good, but to destruction, if he receive unworthily that holy houſel. Holy books command

mand that ^{*} water be mingled to that wine which shall be for bousel: because the water signifieth the people, and the ^{*} wine Christ's blood. And therefore shall neither the one without the other be offered at the holy Mass, that Christ may be with us, and we with Christ; the head with the limbs, and the limbs with the head. We would before have intreated

^{*} No Scripture en-
forceth the mixture of water with the wine.

^{*} The wine signifieth Christ's blood.

of the Lamb which the old Israelites offered at their Easter time, but that we desired first to declare unto you of this mysterie, and after how we should receive it. That signifying Lamb was offered at the Easter. And the Apostle Paul saith in the Epistle of this present day, that Christ is our Easter, who was offered for us, and on this day rose from death. The Israelites did eat the Lambs flesh as God commanded with unleavened bread, and wild Lettice: ^{*} so we should receive that body bousel of Christ's body and blood without the leaven of sin, and iniquitie. As leaven turneth the creatures from their nature: so doth sin also change the nature of man from innocence to uncleanness. The Apostle hath taught how we should feast not in the leaven of evilness.

^{*} How we should come to the holy Communi-
on.

evilness but in the sweet dongs of puritie and truth. The heareb which they shoulde eat with the unleavened bread is called Lettice, and is bitter in tast. So we shoulde with bitterness of unsainted repentance purifie our mind, if we will eat Christis bodie. These Israelites were not wont to eat raw flesh, although God forbad them to eat it raw, and sodden in water, but rosted with fire. He shall receive the bodie of God raw, that shall think without reason that Christ was only man like unto us, and was not God. And he that will after mans wisdom search of the mysterie of Christis Incarnation, doth like unto him that doth seethe Lambs-flesh in water; because that water in this same place signifieth mans understanding: but we shoulde understand that all the mysterie of Christis Humanitie was ordered by the power of the Holy Ghost. And then eat we his body rosted with fire; because the Holy Ghost came in fiery likeneſſ to the Apostles in diverse Tongues. The Israelites shoulde eat the Lambs head, and the feet, and the purtenance; and nothing thereof must be left over night: If any thing thereof were left, they

they did burn that in the fire : and they break not the bones. After ghostly understanding we do then eat the Lambs head, when we take hold of Christ's Divinitie in our Belief. Again when we take hold of his Humanitie with Love, then eat we the Lambs feet : because that Christ is the beginning and end, God before all world, and Man in the end of this world. What be the Lambs Purtenance, but Christ's secret precepts, and these we eat, when we receive with greedines the word of Life. There must nothing of the Lamb be left unto the morning, because that all Gods sayings are to be searched with great carefulnes: so that all his precepts may be known in understanding and deed in the night of this present life, before that the last day of the universal resurrection do appear. If we cannot search out throughly all the mysterie of Christ's Incarnation, then ought we to betake the rest unto the might of the Holy Ghost with true humilitie : and not to search rashly of that deep secretness above the measure of our understanding. They did eat the Lambs flesh with their loynes girt. In the loines is the lust of the bodie. And he

D

which

which will receive that houſel, ſhall cover that concupiſcence: and take with chaſtitie that holy receipt. They were alſo ſhoed. What be ſhoes but of the hides of dead beaſts. We be truly ſhoed if we follow in our ſteps and deeds the life of men departed which please God with keeping of his commandments. They had ſtaues in their hands when they eat. This ſtaue ſignifieth a carefulneſſe and a diligent overſeing. And all they, that beſt know and can, ſhould take care of other men, and ſtay them up with their help. It was injoyed to the eaters that they ſhould eat the Lamb in hafe. For God abhoreth ſlouthfulneſſe in his ſeruants. And thoſe he loveth that ſeek the joy of everlasting life with quickneſſe, and hafe of mind. It is written: Prolong not to turn unto God, leaſt the time paſſ away through thy ſlow tarrying. The eaters might not break the Lambs bones. No more might the ſouldiers, that did hang Christ break his holy legs, as they did of the two Theeves that hanged on either ſide of him. And the Lord roſe from death ſound without all corruption; and at the laſt judgment they ſhall ſee him, whom

whom they did most cruelly wound on the Cross. This time is called in the Hebrew tongue Pasca, and in Latine Transitus, and in English a Passover; because that on this day the people of Israel passed from the land of Ægypt over the Red sea; from bondage to the Land of promise. So also did our Lord at this time depart, as saith John the Evangelist, from this world to his heavenly Father. Even so we ought to follow our head, and to go from the devil to Christ; from this unstable world to his stable kingdom. Howbeit we should first in this present life depart from vice to holy virtue; from evil manners to good manners, if we will after this corruptible life go to that eternal life, and after our resurrection to Christ. He brings us to his everliving Father who gave him to death for our sins. To him be honour, and praise of well-doing, world without end Amen.

This Sermon is found in divers Books of Sermons written in the old English or Saxon tongue: whereof two books be now in the hands of the most Reverend Father the Arch-bishop of Canterbury.

D 2

Here

Here followeth the words of *Ælfricke* Abbot of *St. Albons*, and also of *Malmsbury*, taken out of his Epistle written to *Wulfsine* Bishop of *Scyrburn*. It is found in a book of the old Saxon tongue, wherein be XLIII. Chapters, of Canons and Ecclesiastical Constitutions, and also *Liber Penitentialis*, that is a Penitential book or Shrift book, divided into Four other books, the Epistle is set for the 30. Chapter of the Fourth book, Intituled in the Saxon tongue
 be preost sinothe,
 that is, a Synod concerning Priests: and this Epistle is also in a Canon book of the Church of *Exeter*.

Some Priests keep the housel that is hal-
 lowed on Easter day all the year for
 sick men. But they do greatly amiss, because
 it waxeth hoary. And these will not under-
 stand how grievous penance the Penitenti-
 al book teacheth by this, if the housel become
 hoary and rotten: or if it be lost, or be eaten of
 Mise or of beasts by negligence. Men shall re-
 serve more carefully that holy housel, and not
 reserve it too long, but hallow other of new
 for sick men alwaies within a week or a fort-
 night, that it be not so much as hoary. For so
 holy is the housel which to day is hallowed as
 that which on Easter day was hallowed. That
 housel is Christ's body not bodily, but ghostly.
 Not the body which he suffered in, but the bo-
 dy

dy of which he spake, when he blessed bread and wine to houſel a night before his ſuffering, and ſaid by the blessed bread, *This is my body;* and again by the holy wine, *This is my blood,* which is ſhed for many in forgiuernes of ſins. Underſtand now that the Lord, who could turn that bread before his ſuffering to his body, and that wine to his blood ghostly; that the ſelf ſame Lord blesſeth daily through the Priests hands bread and wine to his ghostly body, and to his ghostly blood.

Here thou feſt good Reader how *Ælfrick* upon finding fault with an abuse of his time, which was that Priests on Easter day filled their houſel box, and ſo kept the bread a whole year for ſick men, took an occaſion to ſpeak againſt the bodily preſence of Christ in the Sacra‐ment. So alſo in another Epitile ſent to *Wulfflāne* Arch-biſhop of York, he reprehending againſt this overlong reſerving of the houſel, addeth alſo words more at large againſt the ſame bodily preſence. His words be theſe.

Some

Some Priests fill their box for housel on Easter day, and so reserve it a whole year for sick men, as though that housel were more holy then any other. But they do unadvisedly, because it waxeth black, or altogether rotten by keeping it so long space. And thus is he become guilty, as the book witnesseth to us. If any do keep the housel too long, or loose it, or Mise or other beasts do eat it, see what the Penetential book sayeth by this. So holy is altogether that housel, which is hallowed to day, as that which is hallowed on Easter day. Wherefore I beseech you to keep that holy body of Christ with more advisement for sick men from Sonday to Sonday in a very clean box: or at most not to keep it above a fortnight, and then eat it laying other in the place. We have an example hereof in Moses books, as God himself hath commanded in Moses law. How the Priests should set on every Saterday twelve loaves all new baked upon the Tabernacle: the which were called Panes præpositionis: and those should stand there on Gods Tabernacle, till the next Saterday, and then did the Priests themselves eat them, and

and set other in the place. Some Priests will not eat the housel which they do hallow. But we will now declare unto you how the book speaketh by them. Presbyter missam celebrans, & non audens sumere sacrificium, accusante conscientia sua, Anathema est. The Priest that doth say Mass and dare not eat the housel, his conscience accusing him, is accursed. It is less danger to receive the housel, then to hallow it. He that doth twice hallow one Host to housel, is like unto those Hereticks, who do Christen twice one child. Christ himself blessed housel before his suffering: He blessed the bread and brake, thus speaking to his Apostles. Eat this bread it is my body. And again he blessed one Chalice with wine, and thus also speaketh unto them. Drink ye all of this it is mine own blood of the New Testament which is shed for many in forgiwyness of sins. The Lord which hallowed housel before his suffering and saith that the bread was his own body, and that the wine was truly his blood, he halloweth daily by the hands of the Priests bread to his body, and wine to his blood in ghostly mysterie, as we read in books. And yet that lively bread is not bodily so notwithstanding

withstanding : not the self same bodie that Christ suffered in. Nor that holy wine is the Saviours blood which was shed for us in bodily thing, but in ghostlie understanding. Both be truly that bread his bodie, and that wine also his blood, as was the heavenly bread, which we call Manna, that fed forty years Gods people. And the clear water which did then run from the Stone in the wilderness, was truly his blood, as Paul wrot on some of his Epistles. Omnes patres nostri eandem escam spiritualem manducaverunt, & omnes eundem potum spiritualem biberunt, &c. All our Fathers eat in the wilderness the same ghostly meat and drank the same ghostlie drink. They drank of that ghostlie stone, and that stone was Christ. The Apostle hath said as you have heard, that they all did eat the same ghostlie meat, and they all did drink the same ghostly drink. And he saith not bodilie but ghostlie. And Christ was not yet born, nor his blood shed, when that the people of Israel eat that meat, and drank of that stone. And the stone was not bodilie Christ though he so said. It was the same mysterie in the clde law, and they did ghostlie signifie that ghostlie hon-sel of our Saviours bodie which we consecrate now. This



This Epistle to *Wulfrane*, *Elfrick* wrote first in the Latine tongue, as in a short Latine Epistle set before this, and another of his Saxon Epistles he confesseth thus. *Ælfricus Abbas Wulfrano venerabili Archiepiscopo salutem in Christo. Ecce parvum vestre almitatis iussionibus transferentes Anglice duas Epistolam quas Latino eloquio descriptas ante annum vobis destinavimus, non tamen semper ordinem sequentes, nec verbum ex verbo: sed sensus ex sensu proferentes.* Behold we have obeyed the commandement of thy Excellencie, in Translating into English the two Epistles which we sent unto thee written in Latine more then a year agoe. Howbeit we keep not here alwaies the same order: nor yet Translate word for word, but sense for sense. Now because very few there be that do understand the old English or Saxon (so much our speech changed from the use of that time, wherein *Elfrick* lived) and for that also it may be that some will doubt how skilfully, and also faithfully these words of *Elfrick* be Translated from the Saxon tongue: we have thought good to set down here last of all the very words also of his Latine Epistle, which is recorded in books fair written of old in the Cathedral Churches of Worcester and Exeter.

Quidam vero Presbiteri implete alabastrum suum de Sacrificio, quod in Pasca Domini sanctificant: & conservant per totum annum ad infirmos, quasi sanctioris ceteris sacrificiis. Sed nimis in sapienter faciunt. *Quia* nigrascit, & putreficit tamdiu conservatum. Et Liber Panitentialis pro tali negligentia penitentiam magnam docet: aut si a Muribus comedunt sit: aut ab Avis raptum. Tam sanctum est sacrificium, quod hodie sanctificatur quam illud quod

quod in die Pascha consecratum est. Et ideo debetis a Dominica in Dominicam, aut per duas, vel maxime tres hebdomadas tenere sacrificium in alabastro mundo ad infirmos: ac nigrescat, aut purescat, si diutius servetur. Nam in lege Moysi ponebant sacerdotes semper omni sabbato panes propositionis calidos in Tabernaculo coram Domino: & in sequenti sabbato sumebant illos soli sacerdotes, & eudebant: & alios novos pro eis ponebant. Facite & vos sacerdotes similiter. Custodie canem sacrificium Christi ad infirmos, & edite illud, ne diutius teneatur, quam oportet. Et repositae aliud noviter sanctificatum propter necessitatem infirmorum, ne sine viatico exeat de hoc seculo. Christus Jesus in die sue sancte canæ accepit panem: benedixit, ac frēgit: dedit discipulis suis, dicens. Accipite, & comedite. Hoc est enim corpus suum meum. Similiter & calicem accipiens gratias agit, & dedit illis, dicens. Bibite ex hoc omnes. Hic est sanguis meus Novi Testamenti, qui pro multis effundetur in remissionem peccatorum. Intelligite modo Sacerdotes, quod ille Dominus qui ante passionem suam posuit convertere illum panem, & illud vinum ad suum corpus & sanguinem: quod ipse quotidie sanctificat per manus Sacerdotum suorum panem ad suum corpus spiritualiter, & vinum ad suum sanguinem (Non sit tamen hoc sacrificium corpus ejus in quo passus est pro nobis: neque sanguis ejus, quem pro nobis effudit sed spiritualiter corpus ejus efficitur & sanguis: sicut Manna quod de caelo pluit, & aqua que de petra fluxit. Sicut) Paulus Apostolus ait: Nolo enim vos ignorare fratres, quoniam parres nostri omnes sub nube fuerunt: & omnes, mare transierunt & omnes in Moysi baptezati sunt in nube & in mari. Et omnes eandem esam spirituali manducaverunt: & omnes eundem potum spiritualem biberunt. Bibebant autem de spirituali consequenti eos petra. Petra autem erat Christus. Unde dicit Psalmista. Panem cali dedit eis. Panem Angelorum manducavit homo. Nos quicquid proculdubio manducamus panem Angelorum: & bibimus de illa petra, que Christum significabat: quotiens fideliter accedimus ad sacrificium corporis & sanguinis Christi.

The words inclosed between the two half circles, some had rased out of Worcester book, but they are restored again out of a book of Exeter Church.



AS the writings of the Fathers, even of the First age of the Church, be not thought on all parts so perfect, that whatsoever thing hath been of them spoken ought to be received without all exception, (which honor truly themselves both knew and also have confessed to be only due to the most holy and tryed word of God:) So in this Sermon here published, some things be spoken not consonant to sound doctrine: but rather to such corruption of great ignorance and superstition, as hath taken root in the Church of long time, being overmuch cumbered with Monkery. As where it speaketh of *The Ma's to be profitable to the quick and dead*: *Of the mixture with water with wine*: and whereas there is also made mention of *Two vaine Miracles*, which notwithstanding seem to have been infarced, for that they stand in their place unaptly, and without purpose, and the matter without them, both before and after, doth hang in it self together most orderly: with some other Superstitious words, sounding to Superstition. But all these things that be thus of some reprehension be as it were but by the way touched: the full and whole discourse of all the former part of the Sermon, and almost of the whole Sermon is about the understanding of the Sacramentall bread and wine, how it is the body and blood of Christ our Saviour, by which is revealed and made known, what hath been the common taught doctrine of the Church of England on this behalf many hundred years agoe, contrary unto the unadvised writing of some now a daies. Now that this foresaid Saxon Homely, with other Testimonies before alledged, do fully agree to the old ancient books (whereof some be written in the old Saxon, and some in the Latine) from whence they are taken: these here under written upon diligent perusing, and comparing the same have found
 by

by conference, that they are truly put forth in Print, without any adding, or withdrawing any thing for the more faithful reporting of the same, and therefore for the better credit hereof have subscribed their Names.

Matthew Arch-bishop of Canterbury.

Thomas Arch-bishop of York.

Edmund Bishop of London.

James Bishop of Durham.

Robert Bishop of Winchester.

Williams Bishop of Chichester.

John Bishop of Hereford.

Richard Bishop of Ely.

Edwme Bishop of Worcester.

Nicholas Bishop of Lincolne.

Richard Bishop of S. Davids.

Thomas Bishop of Coventry and Lichfield.

John Bishop of Norwich.

John Bishop of Carlile.

Nicholas Bishop of Bangor.

With divers other Personages of Honor and credit subscribing their Names, the Record whereof remains in the Hands of the Most Reverend Father *Matthew*, Arch-bishop of Canterbury.

FINIS.

